THE CEREMONIES of HOLY WEEK in SMALL CHURCHES

264.211
R834

THE CEREMONIES OF HOLY WEEK

In Churches with Only One Priest

Compiled from the MEMORIALE RITUUM of Benedict XIII and from Standard Works on Liturgical Functions

BY

L. J. RUDISCH
Priest of the Order of Preachers

NEW AND REVISED EDITION

ALMA COLLEGE
LIBRARY
Alma, California
264.21
R834

NEW YORK
JOSEPH F. WAGNER, INC.

51627

Nihil Obstat

REMIGIUS LAFORT, S.T.L.

Censor

Imprimatur

JOHN M. FARLEY, D.D.

Archbishop of New York

NEW YORK, December 14, 1906

Copyright, 1906, by JOSEPH F. WAGNER, New York

Printed in the United States of America

CONTENTS

	PAGE
Introduction	5
Palm Sunday	6
Maundy Thursday	13
Good Friday	23
Holy Saturday	35

The Ceremonies of Holy Week in Churches With Only One Priest.

Introduction.

For the use of small parishes, where it is impossible to carry out the full rites and ceremonies of Holy Week, Benedict XIII had a small Ritual compiled, the *Memoriale Rituum,* which enables such parishes to have very simple services on the days of Holy Week.

In parish churches, therefore, where there is only one priest, he is obliged to follow this small Ritual of Benedict XIII, if he wishes to hold services on the three last days of Holy Week.

The following pages contain the directions laid down in this small Ritual by Benedict XIII, and revised by Benedict XV.

Churches which are not parish churches, wishing to make use of these simplified Rites, must first secure the special permission of the S. R. C. (S. R. C. 4049 *ad* 1).

Palm Sunday.

PREPARATIONS.

On the Altar: The missal opened, placed on the Epistle side; six candles are lighted.

On a table, to the Epistle side of the altar, the palms that are to be blessed.

In the Sacristy: Purple chasuble and accessories; a purple cope (where such is not had, it may be omitted in all the various functions); censer and incense-boat; holy-water pot and sprinkler; processional cross veiled in purple.

THE CEREMONIES.

They begin with the *Asperges* in the customary manner. After this there follows immediately:

THE BLESSING OF THE PALMS.

An acolyte carries the veiled processional cross, others hold the candle-sticks with lighted candles, the censer and incense-boat, and the holy-water pot with sprinkler.

The priest, vested with stole and cope, all in purple, ascends the steps of the altar, and

kisses it, then goes to the Epistle side and prays or sings (invariably *manibus iunctis* and in the ferial tone), and performs everything (all of it on the Epistle side, even the *Munda cor* and the Gospel) what the missal prescribes for the blessing of the palms.

The missal is not incensed before the Gospel; after the same, however, it is kissed with the words: *Per evangelica dicta.*

The incense to be used at the blessing of the palms is put on with the usual blessing: *Ab illo benedicaris.*

If a choir is present it *may* sing that which is prescribed to be sung in the Missal, the priest, however, must also recite all of it, in a low voice if the choir sings, otherwise aloud.

THE PROCESSION.

After the blessing an acolyte places the piece of palm intended for the priest upon the center of the altar table; the priest takes the palm, kisses it and puts it aside to be taken up for the procession.

Turning to the Epistle side he now says the two Antiphons: *Pueri Hebraeorom,* unless they are sung by the choir, in this case the priest does not say them.

After this the priest, standing before the center of the altar, and facing the congregation, hands the palms over to sacristan and acolytes; he himself takes some and, descending, presents them to some of the laity, who on receiving them kneel down and kiss the palms and the priest's hand. Women kiss the palms only and not the priest's hand.

After the distribution, the priest washes his hands, goes to the book on the Epistle side, says *Dominus vobiscum* and the last prayer. Then he takes the palm turns to the people and says: *Procedamus in pace.*

The choir, or the acolytes, answer, singing or saying: *In nomine Christi, Amen.*

The procession now follows. Should the weather, or other conditions, prevent procession outside the church, then the Antiphons and chants may be sung in a side aisle, or in the vestibule, or in some other appropriate place, even before the Communion rail, which is closed and opened at the proper times. For the procession the following order is suggested: The cross-bearer, the school children, the chanters, the priest, the congregation. All carry the palms on the outside of the line, he walking on the right holds the palm in the right hand, his companion holds

it in the left hand. During the procession the choir may sing, or the priest prays either alone or jointly with the acolytes, all, or at least some, of the following antiphons:

Antiphona. *Matth.* 21. *Cum appropinquaret Dominus Jerosolymam, misit duos ex discipulis suis, dicens: Ite in castellum, quod contra vos est: et invenietis pullum asinae alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum; et imposuerunt illi vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant: et qui sequebantur, clamabant: Hosanna, benedictus, quï venit in nomine Domini: benedictum regnum patris nostri David: Hosanna in excelsis: miserere nobis, fili David.*

Alia Antiphona. *Joan.* 12. *Cum audisset populus, quia Jesus venit Jerosolimam, acceperunt ramos palmarum: et exierunt ei obviam, et clamabant pueri dicentes: Hic est, qui venturus est in salutem populi. Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni, et Dominationes occurrunt! Noli timere filia Sion: ecce Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est.*

Salve Rex, fabricator mundi, qui venisti redimere nos.

Alia Antiphona. *Ante sex dies solemnis Paschae, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmarum, et clamabant voce magna, dicentes: Hosanna in excelsis: benedictus, qui venisti in multitudine misericordiae tuae: Hosanna in excelsis.*

Alia Antiphona. *Occurrunt turbae cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia: Filium Dei ore gentes praedicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis.*

Alia Antiphona. *Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis.*

Alia Antiphona. *Turba multa, quae convenerat ad diem festum, clamabant Domino: Benedictus qui venit in nomine Domini: Hosanna in excelsis.*

Having arrived at the vestibule some of the chanters or acolytes enter the church, closing the doors after them, the priest, cross-bearer, and the others remaining outside. Those inside the church sing, or recite the following verses, two each time; the priest, alone or with the chanters, answer *each time* the first two of these verses: *Gloria* to *pium.*

It is not required that *all* the verses be sung or recited.

Gloria, laus, et honor, tibi sit Rex Christe Redemptor:
Cui puerile decus prompsit Hosanna pium.
R. Gloria . . . pium.
Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini Rex benedicte venis.
R. Gloria . . . pium.
Coetus in excelsis te laudat coelicus omnis.
Et mortalis homo, et cuncta creata simul.
R. Gloria . . . pium.
Plebs Hebraea tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.
R. Gloria . . . pium.
Ho tibi passuro solvebant munia laudis:
Nos tibi regnanti pangimus ecce melos,
R. Gloria . . . pium.
Hi placuere tibi, placeat devotio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
R. Gloria . . . pium.

The cross-bearer now knocks at the door three times, with the base of the cross, the door is opened and the procession enters, the choir singing, or the priest reciting:

R. Ingrediente Domino in sanctam civitatem, Hebraeorum pueri resurrectionem vitae pronuntiantes. Cum ramis palmarum: Hosanna clamabant, in excelsis.

V. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei. Cum ramis . . . excelsis.

The priest and his attendants genuflect before the altar and retire into the sacristy.

THE MASS.

The priest and the acolytes on their way from the sacristy to the altar, and when retiring after Mass, carry palms in their hands.

The Passion and the Gospel are read on the Gospel side, and during the reading the priest folds his hands, the acolytes hold the palms in their hands. During the reading of the Passion the lights on the altar are not extinguished. Incense is not used.

At the words: *Emisit spiritum,* the priest kneels upon both knees on the spot where he is standing, for about the duration of a Pater Noster, facing the book and his head bowed.

Bowing low the priest prays, in the middle of the altar, the *Munda cor* and *Jube domine,* etc. At the end of the Gospel he says: *Per evangelica,* etc., and the acolytes answer: *Laus tibi Christi.* The last Gospel is that of St. John.

*Maundy Thursday.

PREPARATIONS.

Side Altar: A side altar with a tabernacle is adorned with at least six candles and with flowers, omitting pictures and relics; the altar cross is removed; in the tabernacle, as also upon the altar, corporals are spread.

Custom seems to sanction the erection of a small altar for the repository in churches where there is but one altar.

Principal Altar: This also is decorated, the altar cross is veiled in white, which after the procession is changed to purple. Wooden clappers take the place of chimes. On the serving table chalice with paten and pall, a fine white chalice veil, cruets with wine and water.

---

* Note.—If it is found impossible to have any service or ceremonies except a Low Mass, pastors of churches where there are no clergy may celebrate a Low Mass on Holy Thursday, without any of the other ceremonies, for which, however, they must get their bishop's permission each year. This Low Mass must be said at an earlier hour than the Mass in the Cathedral or in the parent church.

NEAR THE SANCTUARY: The canopy.

IN THE SACRISTY: The white Mass vestments, as for festivals, with accessories; a white cope; two candle-sticks, or torches with candles; candles for those that take part in the procession; censer and boat; a white benediction veil; the processional cross veiled in purple; on the paten two large Hosts; one for Holy Mass, and one for Good Friday.

THE CEREMONIES.

THE MASS.

This is either sung by priest and choir (with the sole exception of the *Gloria*) entirely without organ accompaniment; the *Kyrie* not excepted) or it is a Low Mass with more than usual solemnity. It is *not* permissible to sing it as far as the *Gloria* and then make it a Low Mass for the rest.

The Psalm *Judica* and *Gloria Patri* are omitted in the *Introitus.*

While the priest recites, or the choir sings, the *Gloria,* all bells including those in the steeple are rung, after which they are silent until the *Gloria* on Holy Saturday. In their place wooden clappers are used. Also the organ is silenced from now on until the *Gloria* on Holy Saturday.

Before the Consecration *Communicantes*, *Hanc Igitur* and *Qui pridie*.

At the Consecration two large Hosts are consecrated.

After receiving the Precious Blood, the priest places the other Host, with the impression turned downward, in a second chalice, which has been fetched from the serving table and placed upon the altar, covers it with the pall, the paten reversed, and the white veil in such manner that it hangs evenly on all sides, and places it on the corporal.

Holy Communion is then distributed to the faithful and the ciborium replaced in the tabernacle, while the chalice with the Host remains standing upon the altar, before which the priest until the end of the Mass genuflects, and toward which he acts with the reverence as before the exposed Blessed Sacrament. The Mass chalice, after the usual purification and ablution, is merely covered with the veil, because the corporal must remain open, and is, without burse, placed beside the corporal, or borne by an assistant to the serving table.

It is not permissible to place the large Host in the ciborium.

At the last Gospel the sign of the cross is not made over the altar, and genuflection is made toward the Blessed Sacrament in the chalice.

After the last Gospel the priest descends the altar steps in the same manner as when the Blessed Sacrament is exposed, takes off chasuble and maniple, and puts on a white cope.

THE PROCESSION TO THE REPOSITORY.

At an adorned side altar with a tabernacle, six or more candles and the sanctuary lamp are lighted. Those that take part in the procession take their places, first the cross-bearer, on either side an acolyte with lighted candles and wooden clappers, the laity with lighted candles; four men with the canopy; acolytes with two censers, if possible, otherwise one.

The priest kneels down on the lowest step of the altar, and remains there a little while in adoration of the Blessed Sacrament. Then he rises, puts incense in the censer without benediction, and, kneeling down, incenses toward the chalice with the Host, takes the benediction veil, bows, ascends the altar, genuflects, envelopes the chalice with the benediction veil, and turns toward the people. The choir now begins the hymn: *Pange lingua.* If no choir is present, the priest must say this hymn, with the acolytes if feasible. Without benediction the procession is set in motion.

Arriving at the side altar, all participants, with the exception of the cross-bearer, kneel down, the priest places the chalice upon the

outspread corporal, puts in incense and incenses in the usual manner. The choir sings the two last verses of the hymn, *Tantum Ergo,* and *Genitori,* or the priest recites them, then, without benediction, the Blessed Sacrament is enclosed in the tabernacle.

The priest remains a little while, kneeling in silent prayer on the lowest step, prostrates himself and returns to the High Altar followed by the procession which now breaks up.

The priest, accompanied only by two bearers of lighted candles, transfers to the same tabernacle the ciborium, without incensing, the ciborium being likewise enveloped with the benediction veil.

At the repository, as long as the Blessed Sacrament remains there, at least six candles must be kept burning during the day; at night at least a sanctuary lamp must be kept burning.

It is a very commendable custom, in honor of the anniversary of the institution of the most Holy Eucharist, to have continuous prayers before the repository while the Blessed Sacrament is kept there. For this purpose the faithful, members of sodalities and societies, the men, the women, the married and the single, etc., may be assigned to certain hours of day and night. The Blessed Sacrament during this time must not be publicly exposed, nor is it allowed to give benediction.

When passing the repository genuflection is made on both knees.

As the priest may be obliged to recite the hymn himself it is here given:

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit Gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremae nocte coenae
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit:
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

THE STRIPPING OF THE ALTAR.

The priest takes off white cope and stole and puts on a purple stole. His head covered with the biretta he proceeds to the High Altar, accompanied by two acolytes and the sexton. There he removes his biretta and makes a profound bow before the cross, the attendants genuflect. The priest now begins the Antiphon: *Diviserunt,* followed by the 21st Psalm. With the first verse he ascends the altar steps and begins to strip the altar. He may only make the start with each article, the rest to be done by the sexton or assistant. The candles are extinguished, the door of the tabernacle is left opened, the altar clothes, ornaments and altar cards are taken off, only

the cross and the candle-sticks with extinguished candles remain on the altar.

The priest then proceeds to strip the side altars, with the exception of the one on which the Blessed Sacrament reposes. The priest during all this continues the recitation of the psalm, concluding it finally before the principal altar, repeats the Antiphon and retires with his attendants to the Sacristy.

After this the cross on the altar is again veiled in purple.

ANTIPHONA. *Diviserunt sibi vestimenta mea et super vestem meam miserunt sortem.*

Ps. 21. *Deus, Deus meus, respice in me: quare me dereliquisti?* longe a salute mea verba delictorum meorum.*

Deus meus clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.*

Tu autem in sancto habitas, laus Israel.*

In te speraverunt patres nostri: speraverunt, et non sunt confusi.*

Ego autem sum vermis, et non homo: opprobrium hominum, et abjecto plebis.*

Omnes videntes me, deriserunt me: locuti sunt labiis, et moverunt caput.*

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.*

Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meae.*

*In te projectus sum ex utero: * de ventre matris meae Deus meus es tu, ne discesseris a me:*

*Quoniam tribulatio proxima est: * quoniam non est qui adjuvet.*

*Circumdederunt me vituli multi: * tauri, pingues obsederunt me.*

*Aperuerunt super me os suum, * sicut leo rapiens et rugiens.*

*Sicut aqua effusus sum: * et dispersa sunt omnia ossa mea.*

*Factum est, cor meum tamquam cera liquescens * in medio ventris mei.*

*Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: * et in pulverem mortis deduxisti me.*

*Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.*

*Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.*

*Ipsi vero consideraverunt et inspexerunt me: * diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.*

Tu autem Domine ne elongaveris auxilium tuum a me: ad defensionem meam conspice.*

*Erue a framea Deus animam meam: * et de manu canis unicam meam:*

*Salva me ex ore leonis: * et a carnibus unicornium humilitatem meam.*

*Narrabo nomen tuum fratribus meis: * et in medio ecclesiae laudabo te.*

*Qui timetis Dominum, laudate eum: * universum semen Jacob glorificate eum.*

*Timeat eum omne semen Israel: * quoniam non sprevit, neque despexit, deprecationem pauperis:*

*Nec avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.*

*Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timentium eum.*

*Edent pauperes, et saturabuntur: et laudabunt Dominum qui requirunt eum: * vivent corda eorum in saeculum saeculi.*

*Reminiscentur et convertentur ad Dominum * universi fines terrae.*

*Et adorabunt in conspectu eius * universae familiae Gentium.*

*Quoniam Domini est regnum: * et ipse dominabitur Gentium.*

*Manducaverunt et adoraverunt omnes pingues terrae: * in conspectu eius cadent omnes qui descendunt in terram.*

*Et anima mea illi vivet: * et semen meum serviet ipsi.*

*Annuntiabitur Domino generatio ventura: * et annuntiabunt coeli iustitiam eius populo qui nascetur, quem fecit Dominus.*

Antiphona. *Diviserunt sibi vestimenta mea et super vestem meam miserunt sortem.*

Good Friday.

PREPARATIONS.

At the Repository of the Blessed Sacrament: Six candles (at least) are burning, a corporal is spread out on the altar as yesterday, two candlesticks and the wooden clappers are provided, besides benediction veil and canopy.

At the Principal Altar: The altar entirely stripped, with six candlesticks with candles of unbleached (yellow) wax, which, however, are not lighted until after the adoration of the cross; on the altar a wooden cross veiled in purple, or, where it is customary, in black; on the second altar step a purple cushion.

On the Serving Table: A white altar cloth; missal stand with missal; a black chalice veil with burse, corporal, purificator; cruets with wine and water; towel; to the side of the serving table a chair.

In an Appropriate Place in or outside the communion rail, a suitable piece of purple carpet, with purple cushion, for the cross;

on the Epistle side the processional cross veiled in purple.

In the Sacristy: A black chasuble with maniple and stole; censer (two of them if possible) with boat; candles for the laity who take part in the procession.

THE CEREMONIES.

The priest being vested with amice, alb, cingulum, black maniple, black stole and black chasuble, the head covered with the biretta, the hands folded, proceeds to the altar, takes off the biretta, prostrates himself by resting his arms upon the cushion, his head in his hands, for about as long as it takes to say the *Miserere*. The acolytes kneel without prostrating.

The sexton, or an acolyte, takes the altar cloth from the serving table, spreads it (only one) lengthwise doubled upon the altar, with the open side toward the front, and places the missal stand with missal on the Epistle side of the altar.

The priest rises, some one removing the cushion, and ascends the steps of the altar, kisses it in the center, goes to the Epistle side and proceeds with the service as directed in the missal.

The first and second lessons are read, or chanted, aloud, during which the priest lays

his hands upon the missal. No *Deo Gratias* is said at the conclusion.

The *Tractus* is read aloud, or in a low voice if sung by the choir.

The *Oremus* and the *Oratio* are said, or sung, by the priest the same as at Mass. He says or sings also the *Flectamus Genua,* bending the right knee. The acolytes, likewise bending the knee, answer *Levate.* If choristers are present they sing the response.

Passion and Gospel are read on the *Epistle side* the same as on Palm Sunday; the *Munda cor* is also said on the Epistle side, the *Jube Domine* is omitted, the book is not kissed at the conclusion, nor is *Laus tibi Christe* said.

The now following nine Monitions are said or sung, with hands folded, the Orations with hands outspread. The *Oremus, Flectamus Genua,* and *Levate* are said or sung the same as before. The oration *Pro Imperatore* is omitted in the United States.

THE ADORATION OF THE CROSS.

The priest after putting off chasuble only at the serving table, proceeds to take from the altar the veiled cross and stations himself on the lowest altar step at the Epistle side, the acolytes on either side of him; turned toward the people he uncovers the top of the cross, and, with the corpus turned toward the

people, raises the cross so that the head is on a level with his eyes, and intones: *Ecce lignum crucis, in quo salus mundi pependit.*

From the words *in quo salus mundi pependit* the acolytes may join in the singing. The choir, or the acolytes, sing, or recite, the answer: *Venite adoremus.*

At these words all those present genuflect, only the priest remains standing.

The priest now goes to the top of the steps on the Epistle side, unveils the right arm of the cross, raises it higher and sings again: *Ecce lignum,* but a tone higher than before. The choir answers as before, repeating the genuflection.

The priest then proceeds to the middle of the altar, uncovers the whole cross, elevates it still higher, and sings, again a tone higher, for the third time the *Ecce lignum.* The choir again answers, *Venite,* etc., with genuflection. The priest, without attendants, bearing the cross, raised up high, the corpus turned toward the people, descends on the Gospel side, goes to the cushion placed upon the purple carpet, kneels down upon both knees and places the cross upon the cushion, so that the arms rest on the cushion. He rises immediately, genuflects before the cross, and, without bowing to the altar, proceeds to the seat at the serving table where he takes off the maniple and removes his shoes.

Meanwhile all the crosses in the church are unveiled.

With his hands folded the priest, without shoes, now proceeds half way, or all the way, down the church, accompanied by the acolytes, and coming gradually closer adores the cross three times, each time kneeling down upon both knees, praying silently for a little while. After the third adoration he approaches the cross and reverently kisses the feet of the Crucified.

During the adoration, a choir may sing the *Improperia,* entirely or in part.

The priest then genuflects before the cross, goes to the seat, puts on shoes and maniple and, sitting, recites the *Improperia,* in low voice if they are chanted, otherwise aloud. Meanwhile the congregation may adore the cross if this can be done now without disturbance, otherwise it may be done after the service. For the convenience of the priest we give here the *Improperia.*

V. Populo meus, quid feci tibi? Aut in quo contristavi te? responde mihi.

V. Quia eduxi te de terra Aegypti: parasti crucem Salvatori tuo.

I. Chorus. *Agios o Theos.*

II. Chorus. *Sanctus Deus.*

I. Agios ischyros.

II. Sanctus fortis.

I. Agios athanatos, eleison imas.

II. Sanctus immortalis, miserere nobis.

V. Quia eduxi te per desertum quadraginta annis, et manna cibavi te, et introduxi te in terram satis bonam: parasti crucem Salvatori tuo.

Agios, etc., as above.

V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara, aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.

Agios, as above.

V. Ego propter te flagellavi Aegyptum cum primogenitis suis: et tu me flagellatum tradidisti.

Populo, as far as *V. Quia.*

V. Ego eduxi te de Aegypto, demerso Pharaone in mare rubrum: et tu me tradidisti principibus sacerdotem.

Populo, as far as *V. Quia.*

V. Ego ante te aperui mare: et tu aperuisti lancea latus meum.

Populo, as far as *V. Quia.*

V. Ego ante te praeivi in columna nubis: et tu me duxisti ad praetorium Pilati.

Populo, as far as *V. Quia.*

V. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.

Popule, as far as *V. Quia.*

V. Ego te potavi aqua salutis de petra: et tu me potasti felle, et aceto.

Popule, as far as *V. Quia.*

V. Ego propter te Chananaeorum reges percussi: et tu percussisti arundine caput meum.

Popule, as far as *V. Quia.*

V. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

Popule, as far as *V. Quia.*

V. Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis.

Popule, as far as *V. Quia.*

MASS OF THE PRE-SANCTIFIED.

Toward the conclusion of the adoration the candles upon the altar are lighted, the cross is placed again upon the altar, the altar cloth is unfolded and the missal stand with missal are carried to the Gospel side.

The priest carries the black chalice veil, the burse and the *purificatorium* from the serving table to the altar, in the center of which he spreads out the corporal. He descends the side steps on the Epistle side, puts on chasuble, genuflects in the middle before the altar, and priest and procession in the same order as yesterday, proceed to the side altar in the

tabernacle of which reposes the Blessed Sacrament. Arriving there the candles carried by acolytes and laity are lighted. Meanwhile the priest, having genuflected, kneels for a while in silent prayer on the lowest step, then ascends and opens the tabernacle without taking out the chalice, genuflects, descends, puts on incense (standing), incenses, receives the white benediction veil, takes the chalice together with the chalice veil, enshrouds it the same as yesterday, and carries it under the canopy and accompanied by the procession to the principal altar, the acolytes sounding the clappers, the choir singing the *Vexilla regis*. If no choir be present, the priest recites this hymn, either alone or with the acolytes.

Vexilla regis prodeunt,
Fulget crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

Quae vulnerata lanceae
Mucrone diro, criminum
Ut nos lavaret sordibus
Manavit unda et sanguine.

Impleta sunt quae concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite,
Tam sancta membra tangere.

Beata, cuis branchiis
Pretium pependit saeculi,
Statera facta corporis
Tulitque praedam tartari.

O crux, ave, spes unica
Hoc passionis tempore!
Piis adauge gratiam
Reisque dele crimina.

Te, fons salutis, Trinitas!
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde praemium. Amen.

Having come back to the altar, canopy and processional cross are put aside.

The priest, without genuflecting, ascends the altar, places the chalice upon the corporal, genuflects, goes down and, while kneeling, takes off the benediction veil, then rises, puts in incense, and again kneeling, incenses the Blessed Sacrament.

He now removes the veil from the chalice and lays it aside, also the pall; the paten he places upon the corporal before the chalice

and genuflects. He then lets the Sacred Host slide from the chalice upon the paten. Care must be taken, in letting the Host slide out of the chalice, not to touch it with the fingers.

The priest takes the paten in both hands, and lets the Sacred Host slide upon the corporal, without making the sign of the cross and without prayer, the paten he places to the right of it on the corporal.

After genuflection, he pours, at the Epistle side, wine and water into the chalice, without cleansing the chalice with the *purificatorium,* without blessing and without prayer, neither does he dry the inner rim with the *purificatorium,* genuflects, places the chalice, without the sign of the cross, upon the corporal and covers it with the pall. The priest now puts incense in the censer, without blessing and without prayer, incenses, still standing at the altar table, the Sacred Host, the chalice, then the cross and the altar, with the prayers as in solemn High Mass, and with genuflections when leaving and passing the center of the altar.

Everything else is carried out according to directions of the missal. The following explanatory remarks, however, will be of service.

The *Suscipiat* is not answered.

The *Pater Noster* and *Libera* are sung in

the ferial tone, or merely recited, in either case with outspread hands.

The paten must not be cleansed with the *purificatorium* as at other times, and while the Sacred Host is elevated to the height usual at the consecration, the paten is only slightly raised above the corporal. The acolytes at the same moment sound the clappers. From now on the priest will hold thumb and index finger of the right hand joined together.

After breaking the Sacred Host the smallest particle is dropped into the chalice, without the sign of the cross, and the chalice is covered with the pall.

At the *Domine non sum dignus*, the acolytes may again give a signal with the clappers.

After the priest has received the Sacred Host he remains a short while in contemplation.

He now uncovers the chalice, genuflects, collects the particles with the paten, and without the sign of the cross or prayers, drinks the contents of the chalice.

Then follow ablution and purification, as also the covering of the chalice, as usual at Mass.

The priest slightly bowing and with hands folded prays the *Quod ore sumpsimus*, descends with the chalice, genuflects before the cross and returns to the sacristy.

On this day, at an appropriate hour, all the sacred vessels are cleansed. The cleansing is best done by using soap, water and a fine brush (tooth brush).

The altar stone is also washed by the priest. The water used for this purpose is then poured into the *Sacrarium.*

There should be renewed on this day the corporal in the tabernacle. Of course, this should be done also at other times of the year.

Holy Saturday.

PREPARATIONS.

Outside the church, sheltered from the wind, a fire is started from flint and steel.

The basin of the baptismal font is to be emptied and cleansed, the baptismal water is poured into the *sacrarium;* provide a large (only one) tub filled with water, a tumbler to draw water; the newly consecrated oils O. C. and O. CH.; two small spoons, a plate with salt, bread and cotton, a cruet filled with water on a saucer, and a lavabo cloth.

The Altar is adorned all in white, the candles, however, are not lighted until just before Mass; upon the top step to the side a purple cushion; this is omitted if the priest says or sings the litany himself; near the altar, on the Gospel side, the candle-stick with the new paschal candle, the *arundo* for the triple candle, and in *plano* a lectern with the missal; the Mass chimes, or gong, on the altar steps.

On the Serving Table: Two cruets with wine and water; purple casula and maniple (the corresponding stole ready in the Sacristy).

In the Sacristy: A white chasuble with accessories, chalice veiled in white; a purple stole (casula and maniple are on the serving table) and, where available, a purple cope; the processional cross; censer with boat; holy-water pot with sprinkler; a plate with five new grains of incense; the triple candle; a lantern; a pair of fire tongs, and a taper.

THE CEREMONIES.

THE BLESSING OF THE FIRE.

Acolytes precede, the first carrying censer (empty) and boat (filled), the second a filled holy-water pot and sprinkler, the third a plate containing five grains of incense, a fourth the lantern, the taper and the fire tongs; a fifth the processional cross, and another carrying on the left arm a white maniple, a deacon's white stole, and, if available, a white dalmatic, unless these vestments have already been put on a table in the vestibule of the church, and in the right hand the triple candle on the rod; finally the priest clad with amice, alb, cingulum, purple stole, and if available, purple cope, the head covered, the hands folded. Thus the procession passes

down the church and to the fire outside the church gate if convenient, otherwise in vestibule or entrance.

The cross-bearer there takes his stand, the corpus on the cross turned toward the priest.

The priest sings, or prays, with folded hands, the blessing of the fire, as follows:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui per Filium tuum, angularem scilicet lapidem, charitatis tuae ignem fidelibus contulisti: productum e silice, nostris profuturum, usibus, novum hunc ignem sancti ✠ fica: et concede nobis, ita per haec festa paschalia coelestibus desideriis inflammari, ut ad perpetuae claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum. R. Amen.

Oremus.

Domine Deus, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum: bene ✠ dic hoc lumen, quod a te sanctificatum atque benedictum est, qui illuminasti omnem

mundum: ut ab eo lumine accendamur, atque illuminemur, igne claritatis tuae: et sicut illuminasti Moysen exeuntem de Aegypto, ita illumines corda, et sensus nostros; ut ad vitam, et lucem aeternam pervenire mereamur. Per Christum Dominum nostrum. R. Amen.

Oremus.

Domine sancte, Pater omnipotens aeterne Deus: benedicentibus nobis hunc ignem in nomine tuo, et unigeniti Filii tui Dei ac Domini nostri Jesu Christi, et Spiritus Sancti, cooperare digneris; et adjuva nos contra ignita tela inimici, et illustra gratia coelesti: Qui vivis et regnas cum eodem Unigenito tuo, et Spiritu Sancto, Deus: per omnia saecula saeculorum. R. Amen.

The priest now turns to the grains of incense, and, blessing them, prays:

Veniat, quaesumus, omnipotens Deus, super hoc incensum larga tuae bene ✠ *dictionis infusio; et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex huius sanctificationis mysterio*

aliquid fuerit deportatum, expulsa diabolicae fraudis nequitia, virtus tuae majestatis assistat. Per Christum Dominum nostrum. R. Amen.

An acolyte now takes live coals from the fire and places them in the censer, the priest throws in incense from the boat with the customary blessing *ab illo benedicaris,* and sprinkles holy water over the grains of incense and over the fire, while he recites the antiphon *Asperges me,* without the Psalm. Hereupon he incenses the grains three times, without saying anything, and the fire likewise. The candle in the lantern is now lighted by means of the taper, kindled at the consecrated fire.

During the blessing of the fire all lights in the church are extinguished, with the only exception of those at the repository where the Blessed Sacrament is preserved.

THE ENTRY.

The priest takes off cope and stole while still at the fire, both are carried along into the church upon entering and afterward laid upon the serving table; he puts on white maniple, and deacon's white stole, and where available, a white dalmatic; he puts incense into the censer with the usual blessing,

takes the triple candle and enters the church in the following order: Acolytes and cross-bearer precede, followed by the priest with head uncovered.

At the church door the procession halts, an arm of the triple candle is lighted, and all, except the cross-bearer, kneel down upon both knees, the priest included. The latter raises the candle and chants, or says aloud, *Lumen Christi.*

The choir, or acolytes, answer: *Deo Gratias.*

The procession now proceeds about half way up the church, there the second arm of the candle is lighted, and the *Lumen Christi* and *Deo Gratias* repeated, kneeling down and a tone higher, the priest raising also the candle higher.

Finally the procession proceeds to the altar and here the third arm of the candle is lighted, and for the third time the *Lumen Christi* and *Deo Gratias* are sung, again kneeling and a tone higher, the candle being again raised higher by the priest.

The acolyte carrying the lantern now extinguishes the same and places it upon the serving table together with the fire tongs, after which the triple candle is handed to him by the priest.

THE BLESSING OF THE PASCHAL CANDLE.

The priest, kneeling on the lowest step of the altar, recites (without *Munda*) the *Jube Domine benedicere,* followed by:

Dominus sit in corde meo, et in labiis meis: ut digne, et competenter annuntiem suum paschale praeconium: In nomine Patris, et Filii et Spiritus sancti. Amen.

The priest and assistants genuflect and proceed to the lectern near the paschal candle, where they all form in line in the following order: The priest in the center, on his right cross-bearer and censer-bearer, on the priest's left the bearer of the triple candle and the bearer of the grains of incense.

The priest, without putting in fresh incense, incenses the missal and sings, or prays aloud with hands folded, the *Exsultet,* up to the Prophecies. He then does all that which is prescribed in the missal, including the parts otherwise incumbent upon the deacon.

The grains of incense are put in their place on the candle, having been warmed a little to facilitate their insertion.

The paschal candle is lighted by the priest himself, with the taper kindled at the triple candle.

The sanctuary lamp at the repository of the Blessed Sacrament may be extinguished but immediately relighted with the new light.

The triple candle remains in its place near the altar only until the conclusion of the Mass, the censer and boat are taken into the Sacristy, the missal is placed upon the stand on the altar, at the Epistle side.

All genuflect before the altar and retire to the serving table.

THE PROPHECIES.

The priest now puts off white maniple and white stole, as also the white dalmatic (they are carried at once into the Sacristy) puts on the purple maniple, also stole and casula of the same color, goes to the altar, bows profoundly, the acolytes genuflecting, kisses the middle of the altar, proceeds to the Epistle side and there recites in loud voice the Prophecies together with Tracts and Orations. While reciting the Prophecies the priest rests his hands upon the book. *Deo Gratias* is not said.

Otherwise the ceremonies during the Prophecies and Orations are the same as on Good Friday.

THE BLESSING OF THE BAPTISMAL WATER.

(If the church has no Baptismal font, the following benediction of the font is omitted and the Litany is said immediately after the Prophecies.)*

The priest puts off, *in plano,* maniple and casula and puts on the purple cope; if such is not available, he wears only alb and stole;

* In a church where the font is not blessed, holy water may be blessed before the service if there is only one priest; otherwise it is to be blessed privately by another priest after the Prophecies. (S. C. R. Feb. 1, 1907)

an acolyte brings the paschal candle, a second holds the missal, and all go in procession to the Baptismal font, the bearer of the paschal candle leading, then the bearer of the processional cross, after him the choir, if such be present, and finally the priest, with head covered, on either side of him the other acolytes.

When the procession starts the choir sings, or the priest prays aloud with the acolytes:

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. V. Sitivit anima mea ad Deum vivum: quando veniam, et apparibo ante faciem Dei? V. Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

The procession halts a short distance from the font and the priest prays, turned toward the cross and with head bared and hands folded:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus, aquarum tuarum expetit fontem:

et concede propitius; ut fidei ipsius sitis, baptismatis mysterio animam, corpusque sanctificet. Per Dominum. R. Amen.

The procession now approaches the font. The priest so places himself as to face the east, the cross-bearer stands with the corpus of the crucifix turned toward the priest, to the right of the cross-bearer the bearer of the paschal candle.

The prayers and ceremonies for the blessing of the Baptismal font are plainly given in the missal. All prayers as well as the preface are recited with hands folded. That which is set to music may either be chanted or recited in a loud voice.

Whenever the priest touches the water with his hand, the acolyte hands him the lavabo cloth to dry it. The paschal candle, after being immersed thrice in the water, is also dried with the cloth.

The dividing of the water in form of a cross is done so as if the priest would cut it into four parts.

At the *sit haec sancta* the water is touched with the palm of the hand. The second dividing is like the first, except that the priest throws some of the water out toward the four parts of the world; to the East, West, North, and last of all to the South.

The breathing upon the water is done as in pronouncing the letter H.

Sufflans means blowing with the position of the mouth as in pronouncing the letter B.

The figure prescribed in the missal is made in this manner: The down stroke is first made, then the stroke from left to right.

All ceremonies up to the prayers for the deposition of the holy oils are performed over the water in the tub. Before these prayers and the deposition of the holy oils, the priest puts some of the water into the holy-water pot, takes the sprinkler and sprinkles first himself, then the acolytes, and lastly those present; for this purpose he may go through the church, without however saying any prayers.

Some of the holy water is now poured into the font, as much as is thought to be needed until the Saturday of Pentecost, and into this water, as directed by the missal, there are now poured, under the proper prayers, the holy oils; this is done by means of a small spoon, and only in small quantity. The mixing with the water is done by the hand. Hand and spoon are cleansed with salt, bread, cotton, water and lavabo cloth. The ablution is poured into the *Sacrarium*.

The procession returns to the altar and the litany is begun.

If there is a choir to sing the litany, the following order is observed. The litany is begun while still at the font. Two chanters sing invocation *and* petition, the other chanters repeat *both*. When the procession reaches the altar, the priest lays off the cope, lies prostrate before the altar, in the same manner as on Good Friday, the acolytes kneeling, and remains there up to *Peccatores*. Then he rises, bows slightly, the acolytes genuflect, and the priest with his head covered goes to the Sacristy where he puts on the white vestments for Holy Mass. The chanters meanwhile continue the litany, and an acolyte lights the candles on the altar.

If there is no choir to sing the litany the procession walks in silence from the front to the altar, the priest puts off the cope, kneels down on the lowest step, and sings, or recites, the litany up to and including *Christe exaudi nos*. He likewise must say invocation and petition, and the acolytes repeat *both*. Everything else takes place as above.

LITANY.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.

Pater de coelis Deus.
Fili Redemptor mundi Deus,
Spiritus sancte Deus,
Sancta Trinitas unus Deus, } *Miserere nobis.*

Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virginum,
Sancte Michael,
Sancte Gabriel,
Sancte Raphael, } *ora pro nobis.*

Omnes sancti Angeli et Archangeli, orate pro nobis.

Omnes sancti beatorum spirituum ordines, orate pro nobis.

Sancte Joannes Baptista,
Sancte Joseph, } *ora pro nobis.*

Omnes sancti Patriarchae, et Prophetae, orate pro nobis.

Sancte Petre,
Sancte Paule,
Sancte Andrea,
Sancte Joannes, } *ora pro nobis.*

Omnes sancti Apostoli, et Evangelistae,
Omnes sancti Discipuli Domini, } *orate pro nobis.*

Sancte Stephane,
Sancte Laurenti,
Sancte Vincenti, } *ora pro nobis.*

Omnes sancti Martyres, orate pro nobis.

Sancte Silvester,
Sancte Gregori,
Sancte Augustine,
} *ora pro nobis.*

Omnes sancti Pontifices, et Confessores,
Omnes sancti Doctores,
} *orate pro nobis.*

Sancte Antoni,
Sancte Benedicte,
Sancte Dominice,
Sancte Francisce,
} *ora pro nobis.*

Omnes sancti Sacerdotes, et Levitae,
Omnes sancti Monachi, et Eremitae,
} *orate pro nobis.*

Sancta Maria Magdalena,
Sancta Agnes,
Sancta Caecilia,
Sancta Agatha,
Sancta Anastasia,
} *ora pro nobis.*

Omnes sanctae Virgines, et Viduae, orate pro nobis.

Omnes Sancti, et sanctae Dei, Intercedite pro nobis.

Propitius esto, Parce nobis Domine.

Propitius esto, Exaudi nos Domine,

Ab omni malo,
Ab omni peccato,
A morte perpetua,
Per mysterium sanctae incarnationis tuae,
Per adventum tuum,
Per nativitatem tuam,
Per baptismum, et sanctum jejunium tuum,
Per crucem, et passionem tuam,
} *Libera nos Domine.*

Per mortem, et sepulturam tuam,
Per sanctam resurrectionem tuam,
Per admirabilem ascensionem tuam,
Per adventum Spiritus sancti Paracliti,
In die judicii,
Libera nos Domine.

Peccatores,
Ut nobis parcas,
Ut Ecclesiam tuam sanctam regere, et conservare digneris.
Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctae Ecclesiae humiliare digneris,
Ut regibus et principibus christianis pacem, et veram concordiam donare digneris,
Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,
Ut fructus terrae dare, et conservare digneris,
Ut omnibus fidelibus defunctis requiem aeternam donare digneris,
Ut nos exaudire digneris,
Te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi, Parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, Exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, Miserere nobis.
Christe audi nos.
Christe exaudi nos.

THE MASS.

While the choir sings the *Kyrie,* without the organ, the priest goes to the altar, makes a bow, the acolytes genuflect, and he begins to read the Mass as prescribed in the missal.

The psalm *Judica* with *Gloria Patri* is said, but the *Introitus* is omitted.

There is no incensing before the *Gloria.*

At the *Gloria* the organ is played, and, while the priest is saying it, all the bells are rung as on Maundy Thursday, and from now on bells are again used instead of the clappers.

At this moment also, the statues and pictures in the church are unveiled.

If there is no choir, the priest says the *Alleluia* three times, each time in higher and louder voice and the acolytes respond in the same way.

Credo and *Offertorium* are omitted.

After the *Lavabo* the *Gloria Patri* is said.

The Mass has its own Preface, *Communicantes* and *Hanc Igitur.*

The *Agnus Dei* is omitted.

After the Precious Blood is received the choir intones the Antiphon *Alleluia,* and after that the psalm *Laudate* with *Gloria Patri.*

The priest meanwhile prays this silently on the Epistle side, and then intones: *Vespere autem,* which is continued by the choir, the *Magnificat* follows and the Antiphon is repeated. After this the priest goes to the center of the altar, and with *Dominus Vobiscum* continues the Mass.

If there is no choir the priest recites all this, including the parts which the choir would sing, in a loud voice, and preferably with the acolytes.

To the *Ite Missa Est* and the *Deo Gratias* two *Alleluia* are added from to-day until next Saturday.

After Mass the triple candle is removed.

The paschal candle remains in place until after the Gospel on the Feast of the Ascension of Our Lord. It should be lighted at every high Mass, at least, however, on those on Sundays and holy days. It must not be lighted at Masses where purple or black vestments are worn.

51627